



# How to maximize your day



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah ﷻ, The Most Gracious, The Most  
Merciful







Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you  
in good health and imaan.

On behalf of our AMAU Academy team, we would like  
to present to you these compiled notes that we have  
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team  
and have not been comprehensively checked  
by a teacher.

If you find any errors or corrections that need  
to be made, kindly inform us via our email  
**helpdesk@amauacademy.com**

May Allah ﷻ make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



**amauofficial**

Website **www.amauacademy.com**

**Watch Videos**

# Table of Contents

---

- 06

*Chapter One*

**The Remembrance of Allah ﷻ**
- 08

*Chapter Two*

**Prepare for Worship**
- 11

*Chapter Three*

**Taking Gradual Steps**
- 13

*Chapter Four*

**Minimise Setbacks**
- 15

*Chapter Five*

**Purifying Your Intention**
- 17

*Chapter Six*

**Contemplating Over  
the Qur'an and Sunnah**
- 19

*Chapter Seven*

**Pondering Over the Creation**
- 21

*Chapter Eight*

**Using Hope and Fear**

## Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**



رضي الله عنه | RadiAllahu ʿanhu  
**May Allah be pleased with him**

# The Remembrance of Allah ﷻ

---

*Chapter One*

Allah ﷻ created us to worship Him as He said in the Qur'an:



وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

**And I did not create the jinn and mankind except to worship Me.**

Surah Ath-Thariyat 56

The most important thing is the remembrance of Allah ﷻ and this can be done throughout the day. A true servant is always remembering Allah ﷻ; this is the Jannah of this Dunya.

To begin with, when someone wakes up, the first thing that should come to their mind is the remembrance of Allah ﷻ. The Prophet ﷺ said that the first Thikr a person should make when they wake up is



الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي وَأَذِنَ لِي بِذِكْرِهِ

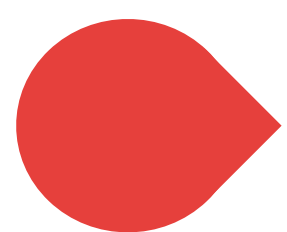
**All praise is due to Allah ﷻ, Who healed me in my body, and returned to me my soul, and permitted me to remember Him**

Jami` At-Tirmithi 3401

A true servant begins their day with Du'a. They ask Allah ﷻ to aid them in obeying Him and worshipping Him.

Prayer also plays an important role when it comes to the remembrance of Allah ﷻ.

Allah ﷻ said in the Qur'an:



إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

**Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allāh is greater.**

Surah Al-'Ankabut 45

The servant should remember Allah ﷻ in all the actions of the Salah from the beginning till the end. Even after the prayer is over, the servant should engage in remembrance and Istighfar because their worship is lacking because Allah ﷻ deserves more. The remembrance continues after that to cover the morning and evening Athkar, the Thikr when it comes to leaving the house, etc. This shows that the righteous servant's life is filled with remembrance from the morning until they go to bed.

**“Remembrance is our whole day”**

# Prepare for Worship

---

*Chapter Two*



One has to prepare beforehand for his acts of worship. For example, one must know if there is a Masjid near the market that he’s going to. One cannot have a complete prayer without preparing for it beforehand. The Prophet ﷺ mentioned that:

1 **إِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ تَسْعُهَا ثَمْنُهَا سُبْعُهَا سُدُسُهَا خُمْسُهَا رُبُعُهَا ثُلُثُهَا نِصْفُهَا**

**A man returns after saying his prayer while a tenth part of his prayer, or a ninth part, or an eight part, or a seventh part, or a sixth part, or a fifth part, or a third part, or half of it, is recorded for him.**

Sunan Abi Dawud 796

**“The tongue remembers Allah ﷻ,  
but that’s not what we’re looking for”**

One must look at himself after prayer and see if it had any effect on him. If there was no effect, then there is something wrong with his prayer. It is even worse if the person doesn’t care about it.

This preparation starts with repeating the Athan when it’s called and trying to understand what is being said. The Wudhu comes after that, and it is done to clean your limbs from the Sins to please Allah ﷻ even though you might be physically pure. The Prophet ﷺ said:

2 **إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوْ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ**

**When a Muslim - or a believer - washes his face (in course of ablution), every sin he contemplated with his eyes, will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins.**

Sahih Muslim 244

After the Wudhu, you have to prepare your heart for the obligatory prayer. This can be done by praying a Sunnah prayer before the obligatory prayer. The Prophet ﷺ said:

3

بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ

**There is a prayer between the two Athans (Athan and Iqama).**

Sahih al-Bukhari 624

On the topic of Sunnah prayers, those who aim for the high levels of paradise should hold on tight to the 12 units of prayer that the Prophet ﷺ mentioned in the Hadith:

4

مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلَّهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيضَةٍ إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ أَوْ إِلَّا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ

**If any Muslim servant (of Allah ﷻ) prays for the sake of Allah ﷻ twelve rak'ahs (of Sunan) every day, over and above the obligatory ones, Allah ﷻ will build for him a house in Paradise, or a house will be built for him in Paradise.**

Sahih Muslim 728c

After praying the Sunnah prayer, you should engage in some Thikr. All of this takes place before the obligatory prayer. You then start engaging in Du'a and asking Allah ﷻ to accept your worship as Allah ﷻ said in the Qur'an:

5

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

**Allah ﷻ only accepts from the righteous [who fear Him].**

Surah Al-Ma'idah 27

Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُ said:

6

لَوْ عَلِمْتُ أَنَّ اللَّهَ يَقْبَلُ مِنِّي سَجْدَةً وَاحِدَةً أَوْ صَدَقَةَ دِرْهَمٍ لَمْ يَكُنْ غَائِبٌ أَحَبَّ إِلَيَّ مِنَ الْمَوْتِ

**If I only knew that Allah ﷻ accepted from me a single prostration or a Dirham in Charity, then nothing would have been more beloved to me than Death.**

Ad-Durr Al-Manthoor

Ibn Al-Qayyim mentions that this acceptance that Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُ mentioned does not mean validity, as a prayer can be valid but not accepted. It was actually referring to the multiplication of the reward that Allah ﷻ gives to whom He wills. To reach this level of sincerity, one must prepare well for worship and in this case, the Salah.

Finally when the Iqama is given, you must remember that you are standing before Allah ﷻ and that you will stand before Him on the Day of Judgement. You should stand with humility knowing that you are a slave standing before the king of kings.

# Taking Gradual Steps



*Chapter Three*

Sometimes we are motivated to do a certain worship after learning about how some of the righteous people excelled in their acts of worship. Being truthful and sincere is 75% of the journey, the last 25% requires planning. This is done through gradual steps.

For example, sometimes someone wants to pray Qiyam and they start by reading two chapters of the Qur'an. This will lead them to burnout and leave Qiyam all together. Instead, the person should start by praying a few units directly after Isha' in the Masjid. The most important thing here is for the person to do something that they are able to. The person should gradually increase in their Qiyam until they reach a point where they begin to taste the fruits of this act of worship.

**Side benefit:** *To know whether a worship has an effect on you, look at the days where you missed doing it.*

The same principle applies to fasting. Trying to implement the fasting of Dawoud عليه السلام from the start will cause the person to drop fasting. One can start by fasting three days a month as the Prophet ﷺ advised Abu Huraira رضي الله عنه :

1 أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ بِصِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكَعَتَيِ الضُّحَى وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ

**My friend (the Holy Prophet, may peace be upon him) has instructed me to do three things: three fasts during every month, two rak'ahs of the forenoon prayer, and observing Witr prayer before going to bed.**

Sahih Muslim 721a

Finally, the person's limit when it comes to worship and increasing in it is when other acts of worship start becoming affected.

# Minimise Setbacks

---

*Chapter Four*



With every project, no matter how well one plans and prepares, there are setbacks. The same applies to worships. Sometimes, one may miss an act of worship unintentionally due to certain circumstances. In these cases, one must not lose hope in Allah ﷻ. The Shaytan will try his best to use this setback to take you away from the religion.

When encountering a setback, the first thing one should do is say as the Prophet ﷺ told us to say:

1

**قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ****Allah ﷻ did that which He had ordained to do.**

Sahih Muslim 2664

The person should then reflect on what they had done which could have been the reason for them missing this opportunity; This might've been the result of a Sin that they have done. At this moment, the person should also maximise on the huge door that was opened for them. The door of Tawbah. A sincere repentance expiates the past Sins and can make the individual a better worshipper than before. This is why it is important to make the best out of setbacks.

***“Mistakes happen,  
yet there is always a way back to Allah ﷻ”***

The Prophet ﷺ said:

2

**كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ****Every son of Adam Sins, and the best of the Sinners are the repentant.**

Jami` At-Tirmithi 2499

# Purifying Your Intention



*Chapter Five*

Balancing Deen and Dunya is not for the devout worshippers. For them, every single moment of the day is worship. This does not mean that one spends their entire day in the Masjid. Rather, it means doing everything during the day for the sake of Allah ﷻ. The Prophet ﷺ said:

- 1 **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى**  
**Actions are upon intentions, and every person will get that which he has intended.**

Sahih al-Bukhari 1

From the second part of the Hadith, scholars said that you can change habitual actions into acts of worship by having the proper intention. For example, when one eats breakfast, they can have the intention of eating to gain energy to aid them in worshipping Allah ﷻ. The person can also follow the Sunnah of eating by saying Bismillah before starting, and after they're done they say:

- 2 **الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ**  
**Praise be to Allah ﷻ Who has fed me with this food and provided me with it through no might and power on my part.**

The same principles can be applied to other things in life like working, sleeping, and spending time with family. This is something that the devout worshippers engage in as their hearts are always thinking about how to worship Allah ﷻ and please Him. This is the high level that we should be aiming for which is the level of Ihsan.

# Contemplating Over the Qur'an and Sunnah

---

*Chapter Six*

Contemplating is not restricted to understanding the meaning of a verse or Hadith, it goes deeper than that. Tadabbur is when the person starts thinking about how they should act after understanding the meaning of a verse. The prerequisite to Tadabbur (contemplation) is to have proper understanding of the texts as mentioned prior. For example, Allah ﷻ says in the Qur'an

**1** **إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ**  
**Indeed, the mercy of Allah ﷻ is near to the doers of good.**  
 Surah Al-A'raf 56

In this verse, the general meaning is that the more Ihsan a person has, the closer they are to Allah ﷻ's mercy. Going a step further to Tadabbur, the person starts to think about how to increase in Ihsan so that they can get closer to Allah ﷻ's mercy; the person starts to think about their acts of worship and how to improve them, increase them, etc.

Another example, from the Sunnah this time, is the Hadith of the Prophet ﷺ:

**2** **لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ**  
**None of you will truly believe till he wishes for his (Muslim) brother what he loves for himself.**  
 Sahih Al-Bukhari 13

When doing Tadabbur, one should think about whether they are achieving this in their own life; If the person loves praying Qiyam, are they pushing their family and friends to pray Qiyam as well by explaining its virtues to them.



# Pondering Over the Creation

---

*Chapter Seven*

When you look at yourself in the morning and observe how Allah ﷻ formed you, you realise that Allah ﷻ intended you to be the way you are; you are special. Understanding this will cause the person to have a special link with Allah ﷻ. Especially if the person realises that this was decreed long before. The Prophet ﷺ said:

- 1 **كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ**  
Allah ﷻ **ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth.**  
Sahih Muslim 2653b

One should also contemplate over the creation of Allah ﷻ. Examples of this include looking at the heavens and the Earth, Observing the birds flying, etc. If this does not affect the person, then the issue might be with them. Allah ﷻ said in the Qur'an:

- 2 **إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ**  
**Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.**  
Surah Ali-'imran 190

Allah ﷻ then described who Ulu Al-Albab are in the next verse where he said:

- 3 **الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ**  
**Who remember Allah ﷻ while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.**  
Surah Ali-'imran 191

**“Being in continuous remembrance of Allah ﷻ might lead to the remembrance of the heart”**

# Using Hope and Fear

---

*Chapter Eight*

To begin with, one must have high hopes in Allah ﷻ and attaining the highest level of paradise; this requires putting the effort in. Allah ﷻ described how those who strived hard in attaining good deeds leave this world in the Qur'an:

1 **فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٌ**  
**Then [for him is] rest and bounty and a garden of pleasure.**  
Surah Al-Waqi'ah 89

The Hadith in which Musa عليه السلام asked Allah ﷻ about the lowest and highest people in paradise drives this point further. Allah ﷻ said to Musa عليه السلام when it came to the highest people in paradise:

2 **أُولَئِكَ الَّذِينَ أَرَدْتُ غَرَسْتُ كَرَامَتَهُمْ بِيَدِي وَخَتَمْتُ عَلَيْهَا**  
**They are those whom I have chosen. I established their honour with My own hand and then set a seal over it.**  
Sahih Muslim 189b

This is what you should aim for. You should be a smart worshipper and try to maximise your obedience to Allah ﷻ. However, if you end up becoming lazy, remember that behind you is a Fire that consumes everything in its path. The punishments in the Hellfire are so severe that we cannot even comprehend it. The Prophet ﷺ said:

3 **إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ مَا يَرَى أَنَّ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا**  
**Verily the least suffering from the inhabitants of the Fire would be a person who would have two shoes and two laces of fire (on his feet), and these would boil his brain like the boiling of a cooking vessel. He would think that no one is in a more grievous torment than him, whereas he would be in the least torment.**  
Sahih Muslim 213b



To ensure your progress,  
we recommend that you take  
this self evaluation quiz based  
on the notes and video  
series that you have  
just completed.

**Attempt Quiz**

If you find the course beneficial,  
then here's your opportunity to  
spread the khair by gifting an  
AMAU Academy subscription  
to one of your friends  
or family.

**Buy Gift Card**







---

[www.amauacademy.com](http://www.amauacademy.com)